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Woman's Work

A Foreign Missions Magazine

CHINA

Vol. XXXV No. 1

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JANUARY	China.	JULY	Review of the year—The Home Base—Orientals in the U. S. A.
FEBRUARY	Chosen.	AUGUST	China.
MARCH	Japan.	SEPTEMBER	India—Home Base—Outlook for the Year.
APRIL	Africa.	OCTOBER	India.
MAY	Latin America.	NOVEMBER	Siam.
JUNE	Philippine Islands.	DECEMBER	Moslem Lands—Syria and Persia.

CONTENTS

PAGE

EDITORIAL NOTES - 1

Our Missionaries in S. China, Hunan and Hainan - 3

"The Years"—Verse - 3
Mary R. Doolittle

Those Who Have Passed Over - 4

GENERAL ARTICLES:

Need and Opportunity for Christian Service in China Today - 4
Rev. W. Reginald Wheeler

The Pioneer Class at Ginling - 7
Matilda C. Thurston

Changes in the Missionary Force - 11

Their Own Church - 11
Theodora Van Wagenen

Help for China's Women - 13
Lavinia M. Rollestone

Points of Contact - 14
Isabella Day

"For Tom Day"—Verse - 17

Conscripts of Conscience - 18
Caroline Atwater Mason

THE BOOKSTALL - 20

HOME DEPARTMENT:

A Chronicle of Progress - 21
Harriet B. McAfee

Notice for National Jubilee - 21

A Call to Prayer - 22

Notes from Headquarters - 22

TREASURERS' REPORTS - 24

ILLUSTRATIONS:

Pagoda at Chenchow, 6; The Future Ginling, 8; Pioneer Graduating Class at Ginling, 9; Davison Memorial Hospital Ward, 13; Just see our Christmas gifts!, 15; Flag of old Korea, 20.

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INDEX VOLUME XXXV—1920

PAGE

Africa—Missionaries in 80
Notes on 83, 84
Paragraphs on 82, 87
Articles—Church Growth or "The Revival" in the West Africa Mission, 73; The Friends of Mrs. Schwab, 78; A Little Private Zoo, 80; Some Sheaves in Benito, 88; Medical Work in Cameroun, 88.

Annual Meetings.....165, 166

Appeal for Patience, An..... 140

Biennial Assemblies 163, 164, 166, 167

Book Notices 190, 214, 259

Book Review: *The Bible and Missions*..... 211

Bookstall, The 20, 38, 107, 126, 164

Budget of National Board 260

Call to Prayer, A..... 22

Centenary of Medical Missions..... 44

Changes in the Missionary Force....11, 30, 59, 80, 117, 141, 166, 184, 198, 223, 246

China—Missionaries in 3, 172
Notes on 1, 2, 186
Paragraphs on 10, 12, 17, 20, 160, 184
Articles—Need and Opportunity for Christian Service in China Today, 4; The Pioneer Class at Ginling, 7; Their Own Church, 11; Help for China's Women, 13; Points of Contact, 14; The Challenge of China, 169; A New Memorial Arch, 170; The Woman's College in N. China, 178; Faces, 180; A Notable Woman, 181; One of China's True Women, 183; The Truth Shall Make You Free, ... 185
Chinese and other Orientals in the United States: Work for China at Home, 159; Our Oriental Christians in California, 160.

Chosen—Missionaries in 30
Notes on 39, 40
Letter from 139
Paragraphs on 30, 33
Articles: The Korean Crisis, 25; Observed by a Trained Eye, 28; My First Impressions of Chosen, 31; Suffering of Women, 32; A Sunday in Chosen, 35.

Christmas Candles 258

Chronicle of Progress, A..... 21

Conference Foreign Mission Boards of N. America 69

Conscripts of Conscience.....18, 40, 63, 85, 103

Editorial Notes—Our New Year..... 1
Interchurch World Survey 1
Conference N. America Boards 2
Faith for Today 2
Lists of Officers 39
Delay in Printing Magazine 39
Student Volunteer Convention 39
Increase in Missionaries' Salaries....66, 113, 137
The Day of Prayer..... 66
V. A. D.'s for Mission Work..... 67
Interchurch World Movement..67, 84, 113, 137, 232
Spring Months in 1920..... 84
Gain in Subscriptions 84
Florence Nightingale 112
Post-War Conference 137, 233
The Jubilee 138, 146, 147, 186, 187
Post-War Conference 186
Status of Women Missionaries 186
New Price of Woman's Work..... 187
Suggestions for Contents 187
The New Woman's Board 209
The Geneva Conference 209
To Our Contributors 210
Meeting of the Woman's Board..... 256

General Assembly, At..... 174

PAGE

Guatemala—Missionaries in 108
Paragraph on 109
Note on 113

"How Much Owest Thou?" 131
How to Send Parcels and Boxes to Missionaries 213

India—Missionaries in 198
Notes on 209, 210
Letter from 234
Paragraphs on 204, 208
Articles: How We Became Friends, 193; Dark Days in the Punjab, 195; Social Service, 200; Twenty Years After, 202; Little Rose and Her Brother, 205; Sorrow in the India Mission, 206; "Let's Honor Our Mothers," 207.

Illustrations—*Africa:* A sign was given them, 73; Fifty miles on foot to a Bible Conference, 76; A modern Lydia, A Samaritan woman, The Man Without a Robe, Nucleus of a Church, 77; Teacher Nkulu and his family, 81; Chief bringing in food, 89. *China:* Pagoda at Chenchow, 6; The future Ginling, 8; Pioneer Graduating Class at Ginling, 9; Davison Memorial Hospital ward, 13; Just see our Christmas Gifts! 15; Triumphal column, 169; Wang Su Djeng, 170; Louise Comegys Bible School, Ichowfu, 171; Courtyard of N. China College, Lu Bing Lein, A Student, 179; Teacher in True Light Seminary, 180; "Jasmine Buds," 181; Mrs. Wang, 181; Miao women from the hills, 182. Chinese and other Orientals in the U. S.: "Liberty Bonds" of the Occidental Board, 160; Korean Christians at Dinuba, 161. *Chosen:* Old Korea flag, 20; A village street, 27; Girls under sixteen in training class, Miss Butts, 29; Korean farmers, 31; Rev. and Mrs. C. L. Phillips and family, 36. *India:* Sadhu Sundar Singh, 174; Three Christian preachers and their families, 196; Mohammedan woman as she appears on the street, 200; New building at Kodoli, 202; Alice Home and Nursery, Miss Browne with the Brownies, 203; Three little Brownies, 204. *Japan:* Building a new Buddhist Temple, 49; Field Day at Shimonoseki, 52; Rickscha coolie, 53; The "sunniest one's" baby, The baby's mother, Miss Leavitt's "boy," Paul, 56; Pilgrim placing paper prayers on temple steps, 60. *Mexico:* The Turner-Hodge School, 97; Graduating Class of 1919, *Escuela Normal,* 102; Clinic hour at free medical dispensary, Vera Cruz, 106; Fifth of May Street, Vera Cruz, 108. *Persia:* Hospital at Resht, 252; Transport in Persia, wayside cobbler, 253; Weaving a Persian rug, 254. *Philippine Islands:* Drinking from cocoanuts by the way, 121; Mr. Glunz and Mr. Dunlap in Y. M. C. A. work, 122; Island of Culion from the sea, Leper congregation, 127; Women planting rice, 134; Boy, before and after putting on American clothes, 135. *Siam:* Buddhist priest preaching, 217; Church at Chieng Rai, 219; Happy Light School, the two evangelists, 221; Graduate of Howard Memorial School, 224; Recitation Hall Wattana Witteya School, 225; Girls of N. Siam, 227; Siamese Types, 231. *South America:* The result of saving a Venezuelan, 100; Three brothers, third generation, Presbyterians in Brazil, 109. *Syria:* The borders of Tyre and Sidon, 62; The Vision, 34; Christian women in Syria, 241; Miss Brown and Captain Jessup, 244; The two flags, 249; Digging for new water supply, 250. *General:* Bas-relief at Woman's Medical College, Philadelphia, 37; Pioneers of the Philadelphia Board as they appeared in the Jubilee Pageant, 145; Mrs. Chas. P. Turner, 148; Spirit of the 19th Century, 150; A Celtic Sibyl and a Christian Maiden, 153; Farewell of the Pilgrims, 156; Margaret E. Hodge, 189.

Interchurch World Movement 44, 67

International Christmas Gift, An..... 260

Jubilee, The ..21, 92, 115, 138, 145, 147, 149, 152, 157, 175, 186

PAGE

Japan—Missionaries in 59
Notes on 66, 67
Paragraphs on 54, 61, 65
Letter from 139
Articles: "Enriched in Everything unto all Liberality," 49; A Glimpse into Japan, 51; At a Lonely Post, 55; The Story of Mrs. Ito, 57; In One Small Corner, 58; In Manchuria, 60; A Striking Comparison, 62.

Jubilee Goon Times 92

Mexico—Missionaries in 108
Notes on 67, 257
Paragraph on 99
Articles: "A Study in Black and White," 97; San Angel Normal School Girls Begin Their Life Work, 102; "The Human Side of Mexico," 108.

Necrology 4

Notes from Headquarters..22, 45, 69, 93, 117, 141, 190, 214, 237, 261

Notices 21, 92, 116, 237

Not "Shut-in" but "Left-out"..... 187

Obituary Notes—Mrs. Crossette, 2; Mrs. J. W. Hawkes, 39; Mrs. S. C. McKee, 40; Miss Margaret Y. Holliday, 112; Mrs. John Newton, 113; Dr. R. W. Carter, 138; Dr. C. K. Roys, 232; Miss Hannah Kunkle, 232.

Obituary Article—Mrs. A. H. Ewing..... 206

Outline of Plans of National Board..... 235

Persia—Missionaries in 246
Note on 258
Letter from 91
Articles: One Woman's Story, 110; "I Was Sick and Ye Visited Me," 252.

Philippine Islands—Missionaries in 128
Note on 137
Paragraphs on 127, 129, 133, 136
Articles: The Northfield of the Philippines, 121; Women of the East and Educational Expansion, 124; Our Young Women's Conference, 125; The Gospel Opportunity through the Trained Nurse, 128; Romance and Education Go Hand in Hand, 130; Some Filipino Ways, 134; Americans in the Philippines, 135; A Typical Travelogue, 136.

Psalm, The 151st..... 45

Presbyterian Women and the Interchurch World Movement, The..... 43

PAGE

President's Message, The..... 189

School of the Presbyterian Prophets 173

South America—Missionaries in 108
Articles: The Result of Saving a Venezuelan, 100; Light out of Darkness, 106.

Siam—Missionaries in 223
Notes on 233, 258
Paragraph on 222
Articles: The Metamorphosis of an Animist, 217; Siam Awakening to "Divine Discontent," 220; A Holiday in the Country, 224; Spiritual and Material Growth, 225; Some Little Siamese Girls, 226; Siamese Funeral Rites, 228; Turning the Reel in Siam, 230.

Syria—Missionaries in 246
Note on 258
Letters from 114, 175
Articles: Reconstruction Problems, 241; Beginning Again, 243; They Go Forward, 247; After the Captivity, 248; Sharing a Home with the Homeless, 250.

To Go or Not to Go?..... 212

Treasurers' Reports..24, 47, 72, 96, 119, 144, 168, 192, 216, 239, 264

Unification Progress 68

Unification Consummated 155

Union of the Woman's Boards of Foreign Missions 152

United Study of Missions 115

Verse—The Years 3
For Tom Day 17
At Gethsemane 34
"And He Went Away into the Borders of Tyre and Sidon" 62
The Battalion of Life 82
An Evening Prayer 109
"Broidery Work" 129
"St. Paul" 158
Chinese Mountaineers 183
"East and West" 201
"An Open Door" 230
"A Christmas Prayer" 247

Visualizing the Decades 157

Ways of Working.....140, 236

Welcome to Philadelphia, The..... 147

"Who Should be Converted?"..... 222

Woman Physician, The..... 37

WOMAN'S WORK
A Foreign Missions Magazine

VOL. XXXV DECEMBER, 1920 No. 11

Reconstruction Problems in Syria

(Mrs. C. A.) Lanice Paton Dana

Through all the storm and stress of the years of war and isolation, Mrs. Dana shared the anxieties and struggles of her husband, the Treasurer of the Mission Press in Beirut. She is now in this country and instead of writing about what she endured during those years, she chooses rather to look forward to the future and to building up the waste places.—Editor.

The war left as large a legacy of problems to Syria as it did to countries with greater area and population. Not the least among them is a change in moral standards which pervades all phases of life and activity in this part of the Near East. This change in the moral viewpoint includes not only the lowering, or loss, of old-time ideals but, fortunately for the hope of the country, a broadening of horizon and awakening to new responsibilities. Thus reconstruction work in Syria has the double responsibility of combating the results of shattered morality and stimulating the new and beneficial ideals regarding literacy, social relations and religious interest. During the Great War the whole of Syria was engaged in a struggle for life. War on the Egyptian and Mesopotamian frontiers, disease and starvation throughout the rest of the country, were sapping its vitality. In the face of such fearful odds it is no wonder the people changed their standards. There were thousands who fell into the same category as some neighbors of ours. The father had been a gardener; his wife took in washing. During the war the man died, the woman became a professional beggar and, with the surviving children, lived in the streets. Now, after four years of the war, the mother is too shiftless and untrustworthy to return

Syrian Christian women.

to her pre-war occupation. The children are growing up with seemingly less personal standards than some animals and no more idea of morality in general. They are simply uneducated in moral ideas and they represent a large class of the coming generation.

Still worse off is the type of people who from honest livelihood stooped not only to beggary but to theft. The Syrians as a race are naturally honest. There is an unwritten code regarding stealing your neighbor's vegetables or fruit. Yet if the children are starving, who can much blame a man for digging up potatoes even under the very eyes, as it were, of his neighbor? His little boy waits just outside the garden wall to give warning, if necessary, or later, to help carry home the potatoes. You may hardly blame the man, yet reconstruction must face the problem that ever after both he and the child may have a perverted notion of property rights. The child is one of hundreds who will pluck the unripe fruit whose owner has left it to mature on the trees, who will take anything left unguarded on the clothesline, and who will, when they grow up, probably cheat in business.

The Near East has never been famous for maintaining high social standards. This has been the fault of all countries the majority of whose population, like that of Syria, is Moslem. Yet even Mohammedanism, though it upholds polygamy and countenances concubinage, has condemned immorality on the part of its young women. In Syria, prior to the war, it was an almost unheard-of thing for a girl of reputable family of any religion voluntarily to give herself up to prostitution. Yet during the war so great was the financial stress that many chose this as a means of avoiding starvation. Also in the villages where German, Austrian and Turkish troops were quartered during the war, there was a noticeable lowering of social standards among the Syrian population.

There is a Cilician saying to the effect that the sons of the massacres will rise up to fight their fathers. In other words, the children of Armenian girls victimized by the Turks or Kurds will be brought up to hate those who despoiled their mothers. While this may not be exactly the case in Syria, it is true that there is a large class of women who, driven to extremities during the war, now despise themselves and their abettors for their loss of honor, and who are declassed but not outcasts. Their children, if they have not been abandoned to swell the ranks of orphans, are stigmatized and many of them physically and morally far below the average.

It is surprising, in view of the great temptations in Syria during the war, that the breakdown in moral standards was not more general. Yet it is sufficient to present a difficult and disheartening problem for the missionary and reconstruction worker to face. On the other hand let us remember that the causes which brought about the weakening of certain ideals have also weakened prejudices and false social standards.

The oriental has had in the past an ingrained misconception regarding the nobility of work. Every year mission schools struggle to inculcate into certain pupils the idea that it is no dishonor to do menial work in return for scholarship aid.

"Is your son able to check up supplies at a relief depot?" I once asked a fairly well educated woman who was bewailing the fact that she and her son had lost everything during the war and were facing dire distress. "Oh, no," she answered promptly. "He has been brought up as a gentleman, you know, and really could not do such work!"

The American missionaries have always followed their natural habits and consequently have often done manual labor, thus demonstrating that according to American ideas anyone may do such tasks and yet be respected. Fortunately, conditions during the war did much to tear down this old notion about work. Girls and boys who never even dreamed of such a thing had to earn their own

living. Some girls had for years previous to the war overcome popular prejudice to the idea of a girls' earning her own living, had become trained nurses and had proved to their people the glory of their calling. Those who had the courage and dignity to enter the business world as office assistants have become the pioneers in that business. It is at no small sacrifice of eastern conventions that women have entered these two fields of work and others gradually opening to girls of sufficient education to fill them.

This widening of activities is one of the results of training in the numerous mission schools. Parallel to it, and caused by the rise of new standards, is an increased desire for education among all classes of Syrians. Village schools, even those conducted by missions and not subsidized, have all the pupils they can accommodate. Secondary schools show, in spite of higher fees and the impoverished condition of the country, a steady advance in the number of applications, while the few schools of collegiate rank in Syria report the same spirit in the growing demand for higher education. At the Interdenominational Mission Conference, held at Beirut last spring, plans were mentioned regarding the development of the Girls' High School at Jerusalem into a much-needed college for the women of Southern Syria, while the further question was raised as to the desirability of a second college in northern Syria.

Another striking feature is that in the schools for girls conducted by the Syria Mission, there has been since the war a larger number of Moslems than ever before. In Constantinople, a surprising number of women go unveiled in public; they dress in European styles save for the modified head-covering, or cape, and even if they do not go to school, they assimilate much that is both good and bad from contact with metropolitan influences. The Syrian Moslem woman has, on the other hand, been more restricted in every way, and a few more educated Turkish women who came to Syria during the war were regarded by some of their co-religionists as shockingly unconventional. I vividly remember once going to a Moslem wedding where there were nearly three hundred women present, probably only three of whom could read or write. With such conditions as these existent it is significant that in the Moslem world girls now desire schooling and, moreover, that the parents not only consent, but are willing their daughters should, through education, come into contact with Christian standards.

There have probably never before been such opportunities for missions in approaching Moslems as there are now. War conditions and relief work did much to break down religious antagonisms, especially between Islam and Christianity. Many followers of nominally Christian sects formerly antagonistic to Protestant missions are now more willing to regard them in a friendly spirit. Just as there has been a downward change in certain moral standards, there has been an upward change in the standards which concern the relation of man to man regardless of religious affiliations. While political interference through certain religious bodies has done much, especially in Northern Syria, to counteract the hopeful tendency to forget sect differences, there is still a great advance in this regard.

More hopeful still is the renewed spirit of national unity which has lain dormant so long under Turkish despotism. While Syria will find it a heavy problem to amalgamate all the different elements within her limited boundaries, there is great hope for the future if all these Arabic-speaking peoples can eventually help form an undivided Syria stretching from the Taurus to the Suez Canal. If this can be accomplished, it will be due to the revival, through education, of national consciousness and national conscience.

The various elements, religious and racial, which exist in Syria, are all eager for advancement. Besides desiring school

education, they are interested in reading matter of all kinds. There is greater demand for good Arabic literature on every subject,—from novels to religious books, —than the American Mission Press at Beirut is equipped to print. This press has recently been made a union institution, though the property is still owned by the Presbyterian Board of Foreign Missions, and thus hopes better to serve all the various missionary societies operating in Syria and through the rest of the Arabic-speaking world. Plans are making greatly to enlarge its building and equipment to meet at this crucial moment the cry for good literature and to assist the schools and all other mission and reconstruction agencies in their program of upbuilding. We look to the home end for help in these plans.

Miss Brown and Captain Jessup. Photo. taken by Dr. John H. Finley.

Beginning Again

Charlotte H. Brown

In sending us the accompanying photograph last winter, Dr. Finley, then recently returned from his relief work in the East, wrote: "I read with interest a few days ago the article in Woman's Work of December, by Miss Brown. You may be interested to see a photograph of her and Captain Jessup, taken on the roof of the building in Sidon, where I found her a few weeks after the advance of the Allies, caring in the most effective way for a lot of orphans."—Editor.

My fourth furlough is a thing of the past and after a journey of a month or more, I am back in Sidon again. I spent in the United States a wonderful year, with visits among relatives and friends; the Biennial Assembly and the Jubilee in Philadelphia, seeing "The Wayfarer" and attending the inspiring June Conference in New York. The time embraced blizzards of the north, nightingales and spring flowers of South Carolina, a delightful trip among some of the societies in New Jersey which contribute to my support as well as a number of disconnected speaking trips in various directions.

Now, back again in Sidon, I want to tell my friends, the readers of Woman's Work, that we are planning to reopen the boarding department of Sidon Seminary after four years of only a day-school. Many things are on a new basis, the lately organized Educational Committee has raised the tuition fees in all the schools and the people are being taught that they can pay more than they ever imagined they could.

Salaries, wages and prices are all higher than ever before, the emigration fever has again seized upon the people and we are losing one family after another because they think they can better their fortunes in Egypt, Brazil or Argentina or, in a few cases, in "New York," which is the common designation for the United States.

It was not long ago that I was shopping in the big department stores of New York, with all their tempting wealth of necessities and luxuries. The other day I went into the little market here to get some needed materials. The contrast was very great. But there was another contrast also in my mind and I found myself constantly comparing the well-filled shelves of the tiny shops and the streets filled with busy shoppers, with the same places during the latter year of the war. Then gaunt figures clad in filthy rags crept through the nearly deserted streets or sat by the roadside begging and crying, "I am hungry!" Shelves were emptied in the little shops and no new stores came to fill them up. So few bright faces, so many burdened hearts!

Now muslins and gaily colored ginghams fill the shelves, villagers throng the streets, children can buy the Sidon favorites in the shape of roasted pulse, salted pumpkin seeds, fig paste or sugar plums on every other corner, while the white and black grapes, red hawthorn, yellow quinces and purple egg-plants, make as rich a display as any fruitstand near a ferry or railroad station in America.

Applications for entrance to our girls' school are slowly coming in—so slowly that it is a bit discouraging to one who remembers her busy, happy days among scores of appreciative and fascinating orphans in this same old inconvenient, but still useful, group of buildings. During the starvation times, Sidon Seminary was open to industrial work for many needy women and girls of this section — later came the Red Cross and Near East orphans who packed it to overflowing. It was something to be remembered when the girls stood to sing their blessings before sitting down to their simple but ample meals. In the morning the blessing was in English and they sang as follows, though some of the little girls said "sank," instead of "thank":

"Father, we thank Thee for the night,
And for the blessed morning light;
For rest and food and loving care,
And all that makes the world so fair."

They were moved out a little over a year ago to occupy other buildings and the school for a few months was partly vacant except for a day-school in some rooms and a Near East clinic in others.

In January and February came the troubles in Merj Ayûn near Mt. Hermon, when hundreds fled from their homes and came to Sidon and adjoining villages. About sixty men, women and children camped out in different parts of the building, until after a sojourn of several months, they were able to find other refuges or to return to their homes.

In the boys' school under the principalship of Mr. Nasim el Hilu, are to be many Moslem boarders and day pupils and here in the girls' school we are hoping for pupils not only from the Christion sects but also from the two great Mohammedan sects.

Though the work at present seems small in our Mission School where tuition is high and people are loath to pay an amount which in many cases they can well afford, yet we trust that much good may be done to those whom we can gather for the privileges of the school will be more highly appreciated where they are paid for.

We earnestly desire and hope you will pray that God's richest blessing may rest on the work and especially that those gathered here may learn to love and serve the true Head of the school, our Lord and Saviour, Jesus Christ.

SIDON.

MAY 15TH, 1920, was the day of the graduation of the first class of trained nurses in Persia. The nurses were very happy and their friends were justly proud of them. Some of them said to me when they thanked me, "You have raised our nation higher by making it possible for these girls to receive diplomas in nursing." The Moslem doctors and other men of influence who attended (of course, Moslem women could not come because of its being a mixed gathering) had their eyes opened to some of the wonderful possibilities that await their women when the shackles of Islam shall have been loosened by the knowledge of the truth of God, and they shall be free.

TABRIZ. *(Miss) E. Jean Wells.*

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CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

——, Aug. —, Miss Annabel Galt from Siam. Address, 619 W. Capitol St., Springfield, Ill.

——, Aug. 31—Rev. F. D. P. Hickman from Africa. Address, Berwyn, Pa.

At Vancouver, Sept. 5—Miss Helen I. Stockton from S. China. Address, 1873 16th Ave., S., Birmingham, Ala.

——, Oct. —, Miss Marion E. Hartness from Chosen. Address, 822 Corona, North, Colorado Springs, Col.

At New York, Oct. 21—Rev. and Mrs. T. E. Barber from Colombia.

——, Oct. —, Dr. and Mrs. Wm. J. Scheifly from Chosen. Address, 2100 N. 3rd St., Harrisburg, Pa.

DEPARTURES:

From New Orleans, Oct. 1—Rev. E. M. Haymaker returning to Guatemala.

From New York, Oct. 2—Rev. and Mrs. H. J. McCall returning to Brazil.

From New York, Oct. 6—Mrs. M. K. McCleary, Miss Ruth Aikin, Mr. Fred H. Hope returning to Africa.

From San Francisco, Oct. 7—Rev. and Mrs. C. W. Forman returning to, Rev. and Mrs. R. B. Nesbitt to join the Punjab Mission; Rev. and Mrs. W. L. Allison to join the N. India Mission.

From New York, Oct. 9—Rev. and Mrs. J. H. Orbison returning to the Punjab; Rev. and Mrs. R. C. Richardson, R. C. Richardson, Jr., returning to W. India.

From California, Oct. 10—Mrs. Mary Wallace, Miss Janet Wallace returning to Mexico.

From New York, Oct. 10—Rev. and Mrs. A. N. Krug returning to Africa; Dr. and Mrs. Lucius E. Smith, Dr. Smith returning to, Mrs. Smith to join the W. Africa Mission.

From Vancouver, Oct. 12—Mrs. W. P. Chalfant returning to, Dr. Thornton Stearns to join the Shantung Mission; Rev. and Mrs. C. E. Patton returning to, Miss Graham, Miss Margaret M. Marr to join the S. China Mission; Rev. and Mrs. L. P. Henderson to join the Chosen Mission; Rev. and Mrs. R. W. Bachtell returning to, Miss Lucy Niblock to join the Siam Mission.

From San Francisco, Oct. 16—Mr. and Mrs. J. L. Buck to join the Kiangan Mission; Rev. and Mrs. S. Lautenschlager to join the Shantung Mission; Rev. and Mrs. C. H. Lewis, Rev. and Mrs. Hosler, Miss Chloe E. Rauch to join the S. China Mission; Rev. and Mrs. A. G. McGaw returning to, Rev. John E. Wallace to join the N. India Mission; Dr. and Mrs. A. G. Fletcher, Rev. and Mrs. C. S. Hoffman returning to Chosen; Rev. and Mrs. H. M. Landis, Miss Mary D. McDonald returning to Japan; Dr and Mrs. A. J. Funk returning to, Rev. and Mrs. W. N. Wysham to join the E. Persia Mission; Rev. and Mrs. W. V. Smith, Dr. and Mrs. G. P. Cunningham, Miss Helen Knelper to join the Philippine Mission.

From New York, Oct. 14—Rev. Wm. G. Greenslade, Mr. and Mrs. S. D. Jessup, Miss Harriet La Grange returning to Syria.

MARRIAGE:
At Baker, Ore., Oct. 7—Miss Josephine Maxwell and Rev. Frank M. Gault of the W. Africa Mission. Address, 2092 N. 4th St., Columbus, O.
RESIGNATIONS:
Rev. C. H. Newton of the Hainan Mission. Appointed 1896.
Mr. and Mrs. H. F. Reid of the Mexico Mission. Appointed 1911.
DEATH:
At Tripoli, Oct. 13, Miss Bernice Hunting of the Syria Mission. Appointed 1896.

A CHRISTMAS PRAYER

Elizabeth Stuart Phelps.

Be born anew, dear Lord, be born again,
Unto the hunger of the sons of men!
Whose famine is too bitter to be fed
By any lower food than sacred bread.
We thirst for hope and, tasting, drink it not.
We choke for joy denied a barren lot.
We starve for love and, starving, throw the dice
That may, or may not, pay love's precious price.
Our trembling hands, infirm, have lost the wit
To grasp Thy holy cup. Lord, give us it!

Fill it with strength despaired of by the weak.
Fill it with brimming rest the weary seek.
Out of the chalice let the lonely drink.
Restrain the wild soul crouching on the brink
Of shameful purposes, that no man knows.
Watch, Thou, the desert where the desperate goes!
Unto white hearts give purity anew;
And to the false the power to be true.
Grant to the mourning, all uncomforted,
The conscious coming of their dearest dead.
Give to the friendless, shrinking and apart
The happy throbbing of the Christmas heart!

They Go Forward

(REV. DR.) STANLEY WHITE

TO "HOLD THE FORT" was the utmost possible in Syria during the war years. Now that plans for advancing are once more feasible, it is a pleasure to be able to give to our readers an authoritative statement of these plans from the pen of Dr. White, the Board's Secretary in charge of the Syria field.—EDITOR.

AS ONE OF THE RESULTS of the war a new opportunity has come to the Syria Mission of which they have been quick to take advantage. For many years negotiations have been made requesting the Syria Mission to enlarge its work by opening stations at Aleppo and Mardin. Up to the time of the war, it was not deemed feasible to do this. With the breaking down of the barriers of prejudice and restriction after the war, the question was again raised with the result that the Syria Mission made a unanimous appeal to the Board to be allowed to enter this new field.

Aleppo is a striving, bustling city of two hundred and fifty thousand people, situated at the junction of the Syrian Railway with the Bagdad-Constantinople line. It is the most northern center of the Arabic-speaking people. From a missionary point of view, it was so sparsely occupied that everyone felt there was ample room for the Presbyterian Board to enlarge its responsibility by opening work there, particularly as it was discovered that the work would be in a measure co-operative with those who are already there. From Aleppo eastward to Mardin, is a trip of a day and a night by rail, the time probably to be shortened when the railway is in full running order.

Mardin is the only station of the American Board which is entirely within the Arabic-speaking zone. It is a strategic site lying on the top of a mountain fifteen hundred feet above the level of

the Mesopotamian plain, which is itself two thousand feet above sea level. A little spur of the Bagdad Railway runs to the foot of the mountain. With present facilities, Mardin is three days' journey from Beirut, but this can easily be reduced to two days' journey, which is a shorter distance in point of time than Sidon was from Tripoli twenty-five years ago. Around Mardin there is an Arabic-speaking area almost half as large as the present territory of the Syria Mission.

In 1914, the field was estimated as containing in the neighborhood of three million people. Probably it is not quite so large as this, but it is a great challenge to the missionary force of Syria and to the Board. Arrangements have now been completed by which the Presbyterian Board has taken over the work as from June, 1920, on condition that the American Board will make a contribution of $5,000 a year for three years. The Presbyterian Board is to complete the missionary force at the stations and have entire charge and use of the buildings, and as soon as possible a joint committee of the two Boards will appraise the value of the properties. It is expected that the Presbyterian Board by the end of three years will have purchased the properties and be ready to take over finally as its own all the work in this section now conducted by the American Board. The personnel of Mardin under the American Board was tragically reduced during the war. All three men died; one, Dr. Andrus, on furlough; Dr. Thoms, their only physician, on the field, and Dr. Emerich on his way back to the field during the days following the armistice.

Mardin was the farthest eastern station of the Near East Relief. Representatives of the Relief Society occupied it and some of them are still there. Of the single women who were there under Congregational auspices, only Miss Fenegan remains. Miss Graf and Miss Dewey having earned well-deserved furloughs after staying at their work during the war, sometimes at great personal risk. The Presbyterian Mission has already appointed Mr. Doolittle, of its Sidon Station, to go to Mardin, and is looking for recruits who will be appealed to by this strategic opportunity.

The Syria Mission has enthusiastically accepted this call of God and will push the work just as fast as the constituency at home makes it possible. The Board has outlined the needs covering three years and is fully confident that its plan to raise $140,000 a year for three years, to carry on this and other expanding and reconstruction plans of the Mission, will meet the approval of the Church at home.

After the Captivity

(Mrs. F. E.) Harriette Eddy Hoskins

Since coming back to Syria I often feel myself as one of the exiles returning from another Babylonian captivity. Older people still look black in the face, showing the effects of long continued famine, some of the younger children, who had been saved by relief workers in the hastily improvised orphanages and soup kitchens, are fat and round as little pigs. They respond quickly to an abundance of food when found, but the middle-aged carry the blackened faces for years and the scarcity of old people is a mute tribute to the unnumbered dead. We have ceased to ask for those we miss because each question brings up a series of sad stories that we all agree are better left untold. We have just finished our Annual Summer meeting where the keynote was our need of *leadership* in the work among our Syrians. We as a Mission feel that our leadership and inspiration comes form the Homeland. I have read aloud from cover to cover Woman's Work telling of the wonderful Jubilee celebration, and especially enjoyed reading the names of our Board on the last page—the next best thing to meeting their owners face to face! May we not expect a blessing to result from all these

celebrations? The Homeland of Christ is not going to be left behind on celebrations. February, 1920, our Mission celebrated its Centennial and a year later will be that of the Press.

All the upheavals of mandates, Syrian King, Zionists and Nationalists have followed each other with kaleidoscopic rapidity. So far our educational and religious work has not been interfered with by the French. Thousands have left for America, we hope they will be cared for and return to us improved by their stay. Notwithstanding the high cost of living, the Beirut Church has called a Pastor and promises to pay his salary; the pupils of the American School for Girls have given for benevolence the sum of thirty pounds, and Lebanon Boys' School needing a new lighting system, the Staff have pledged themselves to raise one hundred pounds.

We had the pleasure of having as our guest for a time Mrs. Richard Mansfield and one day she showed me a flag she had made under the following circumstances. She was doing relief work in Urfa, Mesopotamia, and during the siege of twelve days they needed a flag—but where to procure the material? The red was ripped from an old quilt sent from America; the blue from workrooms where it was dyed; the white pieces of unbleached cloth. "You are not the only one who treasures a flag," I said. "I have one that did duty on Mt. Lebanon in 1860. It is all worn in the stripes but the stars still shine bright. We used it in 1915, left it at our window all during our absence and our mountain home was not molested."

Mrs. Mansfield and Mrs. Hoskins proudly displaying their flags.

Then Mrs. Mansfield suggested that we have our flags photographed. I regret I cannot insert Mrs. Mansfield's poem, written during the siege and read to us as only she can read. At both funerals of Near East workers this flag had a prominent place.

The Lebanon Sanatorium still shelters all classes and conditions of patients, Russians, Caucasian, Armenian, Spanish, Syrians, Jews and Gentiles, all seeking healing mercies from the same God. A wonderful opportunity! Some of the patients contracted the disease in America. We have quite a number of children sent by the American Committee which has followed the Red Cross. A German civil engineer, who came as a patient has proved most useful in suggesting plans and carrying out needed improvements in connection with drainage and water supply. He was sent out in connection with plans of German extension in Persia and Mesopotamia; he had a share in building a large Sanatorium in Germany, and is really a mechanical genius. The war has provided a big crop of tubercular patients, old and young, and this is the only Sanatorium between Constantinople and Egypt.

In this beautiful spot below the Sanatorium a new fountain was discovered which pours from inside of a sandstone rock and flows through a stretch of ground where fruits, vegetables and flowers can be combined. In the picture you see Dr. Hoskins superintending the development of this new water supply which awaits a small motor or pump to lift the water up forty feet to the garden, which

Digging for the new water supply in dell below the Sanatorium; Dr. Hoskins in white, standing by rock.

is above. Among the trees can be seen one of the patients' tents and dimly the Sanatorium. On these pine trees grow the cones, containing the pine nuts, which are served in many forms of native cooking. The pine groves which surround the Sanatorium are the main feature of its beauty and its salubrious atmosphere.

As the hand of man was stayed during the war from destroying the trees for fuel for Turkish railroads, so we believe the guiding, preserving Hand of Providence will guard and protect those who here seek healing mercies.

Beirut.

Sharing a Home with the Homeless

(Mrs. G. A.) Katharine M. B. Ford

When Dr. Ford and I left Sidon last June for our long overdue furlough, the people came to say good-bye, and nearly all said: "When you come back home in six months, everything will be bright and happy for Syria." We went and came, arriving the very last of November, to find that the happy expectations had not been fulfilled. A month later came the very serious disturbances in the Merj Ayoun district, southeast of Sidon.

About the New Year an elder in our church in Jedeideh, came to Dr. Ford and asked for a place with us for his family. He and his wife had thirteen children, all but two would come with their mother. We agreed to vacate for them a room in our ground floor. So we cleaned it, spread some mats on the floor, and added some beds. A couple of days later, towards evening, we saw a woman coming carrying her two-months-old baby, and with her many children gathered around her.

Then another man asked for refuge for his family, and still another, until we had cleaned out every available place for the three families. It was very pitiful, for some of these people had lost their homes and nearly all their household goods. Yet even while there was so much to sadden us in the reasons for our

having these visitors, there was another side that delighted our hearts. We have our Arabic prayers after supper, and night after night during the winter, we had from thirty to thirty-five in our hall for the service. The older people had chairs, but the little folks, often more than twenty, would sit on the floor in a circle around Dr. Ford, looking up into his eyes with bright, interested faces.

When the families first came, I fancied that so many little children would be a trouble; but no, we never had to complain of anything they did. They respected our home and our garden. As little two-year-old Fuad used to say: "This is Dr. Ford's, you must not touch it." "This is Dr. Ford's house upstairs, our house is downstairs." That was the spirit of all the family. All they asked was a refuge, and we were thankful that we were able to help and protect them when they needed us so sorely.

Two of the families left us for their homes about two months ago, but the one that came first stayed until last week, over seven months. A part of the winter we have had living under our roof, including ourselves, some forty persons. What we did was not much, only using our house for the Master's persecuted children.

The Sidon Presbytery held its meeting in Sidon this year, as, in the mountain villages where it was appointed, there was too much danger and distress to make it possible for Presbytery to meet there. We were spending a short time in the mountains, but returned in time to welcome the men who were to be our guests. There were eighteen in all. We used the Seminary for the meetings, and the men slept in the large dormitory. Dr. Ford, as Moderator, had to be there all the time, so we had a room arranged for ourselves so that I could be there, too. I love to be in the heart of such a gathering, the men are all my friends, many of them I know well. It was a good meeting, with a harmonious spirit, and many good results will, we hope, follow from it.

We are thankful that we can, at last, open all our boarding schools after they have been closed for several years. As we have no American for Superintendent of the Boys' School, it has been placed in charge of a fine man, a Syrian, Mr. Nesim el Hulu, who will have charge of both the boarding and day departments. Miss Brown has charge of the Seminary. Unfortunately, the cost of living is so very high, and the salaries have had to be raised to correspond in a measure, so the fees in both schools are correspondingly high. This will make it very difficult for many families to send their children, and we fear we may not have a large number of boarding pupils this year. Then, if there are boys and girls in the family, the boys must have the first chance, as the girls in many families, I am sorry to say, are still of little account in this land.

AIN EL HULWEH, SIDON.

SHOULD ALL JEWS RETURN TO PALESTINE?

"THE JEWISH CHRONICLE, of London, says: 'His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country' . . . As opposed to 100,000 in the Jewish communities, there are 630,000 in the non-Jewish communities, of whom 550,000 form a solid Arabic-speaking Moslem block, in racial and religious sympathy with the neighboring Arabs of Syria, Mesopotamia, Arabia and Egypt. . . . The invitation to us is to enter the family of nations, not individually or sectionally, but as a whole people. . . . The fact that in the Ottoman Empire and throughout the Mohammedan world, a man derives his nationality from his religion will make the settlement of near-Eastern questions peculiarly perilous . . . Opinions are strongly pro and strongly contra among American Jews, mostly pro among British Jews, and mostly contra among the French Jews. A prominent American Jew says: 'A Jewish state in Palestine is a chimera outside the realm of practical politics.' Lord Rothschild said he was for Zionism if he could be ambassador of the new state at London! . . . An attempt to create a Jewish state in Palestine would give birth to an alarming anti-

Semitic movement throughout the Moslem world, resulting in boycotts and pogroms. . . . It is always legally right for Moslems to kill non-Moslems and religiously speaking Moslems bear far more hatred to Jews than to Christians . . . Massacres are not due to religious antipathy, Moslems do not declare the *djihad* simply to kill non-Moslems. It is their way of preventing the assertion of independence on the part of non-Moslems among them . . . To them, Jerusalem as a holy place, is second only to Mecca. An attempt to turn the Mosque of Omar back into the Temple of Solomon would be more foolish and dangerous than to reconsecrate the Mosque of St. Sophia . . . Their religion does not change Jews from being citizens of the countries in which they live. We ourselves, fight to break down racial and national barriers throughout the world. . . . Native-born and immigrant, white and black, Protestant, Catholic and Jew, Aryan and Semite and Indian, have one allegiance—to the Government of the United States . . . At the time of the Dardanelles Expedition, Syrian physicians, educated in the American and French colleges of Beirut, when they learned the terrible need for medical care of the British soldiers, volunteered their services. They received no answer to their offer. An Entente diplomat took up the case with the British authorities and urged that Syrians be used. 'We do not want niggers looking after our men,' was the answer. I should not tell this story, for the truth of which I can vouch, were it not that here may lie the reef which will wreck the ship of a durable peace. Greeks, Armenians, Persians, Arabs. Syrians, and Egyptians are not 'niggers' and the sooner we wake up to this truth the better for the Anglo-Saxon race. They are getting our education and our ideas. Given equal chance, their instincts are as gentlemanly as ours, their code of honor as high and their intelligence as great. We can no longer get away with the 'my man' and 'here there' and 'boy' fashion of addressing them. In the near East as in the far East, arrogance, insolence, indifference to the political and *social* rights of 'natives' *in their own countries* will have to go the way of ante-bellum diplomacy. To preserve the Ghetto for those whose religion can not thrive outside the Ghetto, are we going to risk putting the millions of Jews who live happily and usefully in their several countries back into the Ghetto? Is it possible to re-create with success anachronistic political and religious conditions? Men have fought wars to turn back the hands of the clock. The wars have not prevented the progress of mankind. And how often has peace been disturbed because men failed to comprehend the universal Zion for all creeds in the words of a Palestinian Jew who said: 'My Kingdom is not of this world.' "

HERBERT ADAMS GIBBONS, in
Zionism and the World Peace, The Century.

"I Was Sick and Ye Visited Me"

J. DAVIDSON FRAME, M.D.

A FEW DAYS AGO I read in *The London Times* that an extraordinary scene took place recently in Resht, where one of the leaders of the Jangalis has been advocating the emancipation of women and the abolition of the veil. The Mullahs held an indignation meeting in the open air which threatened to create a riot. The Mullahs finally sent for Kuchek Khan, another leader, who appeared in the meeting, held up the Koran and took a public oath that he abhorred such pernicious doctrines which were destructive of true religion, sound learning and the sanctity of domestic life.

Hospital Building at Resht, only hospital for 300,000 people, now closed for lack of staff and funds.

As I read this paragraph there arose in my mind, one after another, a series of pictures some of which I will try to draw for you in a few words. I could see the public square in Resht just below the American Hospital filled with excited people led on by their religious leaders against the new order.

Another scene was an evening call in

the home of a Persian friend. A lady dressed in European clothes and without a veil stepped into the room to speak with me and later ate the evening meal with us. When I asked who she was, my host replied proudly, "My wife!" It was the first time I was ever entertained in a Mohammedan home by the wife on a basis of equality with her husband. In the morning he had gone to work early and she presided alone at the breakfast table.

Transport in Persia; Dr. Frame has traveled on one of these wagon trains for twenty-five successive days on his trip to Meshed.

By contrast I recall another scene when a young woman came to my dispensary only last spring. I had known her family for years, considered them one of the enlightened, progressive families in the town. She told me that her father had died when she was a child, leaving them a little property. The mother had married again and to conserve the property, they married the girl also to her stepbrother. The girl's husband soon became unfaithful, practically deserting her, and now her stepfather was forcing her into improper relations to himself.

It was one of those sad cases in which the doctor even though a man, is able to see behind the veil and realize the horror and degradation to which Mohammedan women are still subject without any legal remedy. Many Persians themselves begin to realize this and recognize that the only salvation for Persia requires the freeing of the women and their education and uplift. The niece of Kuchek Khan, who was mentioned in the despatch, has attended the girls' school in Resht for many years. Will he be able to lead others to like views with himself?

Persian wayside cobbler. Photos. sent by Dr. Frame.

He has had a most interesting record. In the early days of the war he took to the woods, the jungle,—in Robin Hood fashion, with the idea of organizing a body of men who would free Persia from foreign domination. Many associated with him were bitterly anti-Christian and often hostile to the Mission, but all reports indicated that Kuchek Khan was our friend and protector. At one time his paper wished to print a tirade against "Protestant" missionaries, but he compelled them to change it to "English" missionaries, saying, "These American missionaries are here to help us. Why attack them?" Later, when his forces attacked the British troops in Resht, it was reported to him that Dr. Frame was giving information to the British, to which he replied, "Dr. Frame has been here fifteen years and we know what he is here for!"

That is true. He knows that we are in Persia to help Persia, are her friends. He even knows that we believe the greatest help we can bring to Persia is the knowledge of Christ, but is still willing to remain our friend. The liberal section of his followers also constantly look to us for help. Just before I left Resht one of them came to me, saying, "Kuchek Khan sent me to ask your advice as to whether we should accept the Anglo-Persian treaty or not, and to ask you to for-

Weaving a Persian rug.

ward to Washington a petition asking America to appoint advisers for Persia instead of the British." He also asked whether I thought America would accept the position of advisory power to Persia and was bitterly disappointed when I told him that I thought she would refuse even as she had refused in regard to Armenia.

Scores and scores of Persians of less prominence have asked the same questions, and fail in the same way to realize why America's idealism stops with offering them another religion and mere philanthropy in founding schools and hospitals or feeding the poor in times of special need. They wish America to lead them out into a new political and social life.

Since I left Resht the Bolshiviki have invaded Persia, and we hear that Kuchek Khan and his followers have joined with them. It is the counsel of desperation and vain hope. Years ago, he was tempted to look to the Bolshiviki for aid, but refused. We learn that he has broken

with them already. The social changes which they would bring about are too violent for any well-wisher of Persia to support.

While Kuchek Khan himself has had a niece in our school, he and his followers, as well as the people of Resht, still appreciate the relief of physical suffering we offer them in the medical work more than they do the school facilities. The Persians are rapidly establishing their own schools but find it impossible to organize and maintain modern hospitals. Although our Resht medical work has been very inadequate they have appreciated it highly. For many years we had only two or three, later, ten beds and not sufficient funds to maintain them all, the year round. After the armistice the Near East Relief Commission offered funds for a larger hospital to meet special conditions. We opened with ninety Armenian refugees, mostly on the floor. Gradually the numbers were reduced to thirty as the first pressure was removed and Persians as well as Armenians shared in increasing percentages until the thirty beds we maintained permanently were generally filled with Persian Mohammedans. During the winter of 1918-19, we were constantly called upon to treat Jangali soldiers, especially many who had not recovered,—often from lack of a simple operation,—from wounds received in fighting the British the previous summer. Later, the tables were turned and we were caring for the Persian troops who were fighting the Jangalis. Both sides were equally our friends.

Last autumn, an effort was made to enforce the laws forbidding doctors to practice without a license. The Superintendent of Education asked me to examine a number of men who did not have licenses. One man came with a great deal of confidence, relying upon my good nature, but as soon as he found I really expected him to examine cases, make a diagnosis, and suggest treatment, he remembered that his wife was ill at home and needed his attention! I found that men who once had had a fair start in modern medicine had no means of keeping up with new ideas. Their knowledge was of medicine ten or fifteen years ago. There are no medical journals, no new books in Persian, no opportunities for conference. Hookworm disease, for instance, is not uncommon in Resht. I could not find that a single physician in the city had ever diagnosed a case among his patients and most of them had never heard of the condition. I invited them to a conference, showed them some cases, told them how to diagnose the trouble, etc. Later, one of them announced that he had found nine cases in his clinic within a few days.

To be effective, the hospitals needs greatly enlarged equipment that we may teach these doctors newer and better methods of diagnosis and treatment. One of the most prevalent diseases in Persia is a scalp disease,—favus. The Persian method of treatment,—heroic, but generally successful after several applications, —consists in shaving the child's head, applying warm tar, over which is fitted a muslin cap. Days later, after the sores around the hair roots are thoroughly festered, the cap, tar and diseased hairs are removed *en masse*. Treatment by drugs is so tedious that few Persians will persist, but if we had an X-ray outfit we could easily relieve the suffering and disfigurement of hundreds of children. During much of last winter there were often over a hundred cases of scabies,—itch,—each dispensary day. The people were too poor to bathe and disinfect their clothing. It is an almost hopeless situation unless we can build special baths and provide sterilized clothing.

The question which confronts us, however, is whether we can continue at all. The hospital recently has been supported by the Near East Relief. Will the Board be able to give us funds to continue as the Near East support is withdrawn? Much as we need permanent buildings and equipment, we need far more the funds necessary for maintenance and a doctor and nurse to share the work and develop new lines of service.

RESHT.

EDITORIAL NOTES

A SURGING TIDE of enthusiasm and progress rose to high water mark at this headquarters during the late October days. There was a lot of noise at intervals in our staid and silent Presbyterian halls, but it was not "sound and fury signifying nothing." It was rather eager question, comment and consultation as the women of the new National Woman's Board of Foreign Missions escaped momentarily from its formal session with their minds so full of the issues there brought up that they seized the first opportunity for informal further discussion. It was only by strict adherence to parliamentary methods that the many vital questions incident to the great reconstruction movement could be considered in an orderly and consecutive manner. This was distinctly a conference for establishing foundations on which may be built future methods and plans. This involved the consideration of endless minute detail, for many plans must be made right from the start while others have more elasticity and may be adjusted to meet future conditions. Plans for "setting up" district organizations were clear, concise and definite, yet the wheels within wheels of local functioning must be largely worked out on the spot. Representatives from each district were present, even where this involved the trans-continental journey from Oregon and California, and with admirable patience, thoroughness and concentration these devoted women spent long hours and days in close study and consultation, many of them giving the evenings also to committee work. It is not possible at this date for your magazine to give the full chronicle of the proceedings, as many of the conclusions reached must go back to the various districts for ratification. In our January issue we expect to give this chronicle, devoting to it the space usually occupied by our Notes from Headquarters. Since the Jubilee, when the new Board came into existence, we have kept on our back cover the list of its members as a way of introducing them to their whole constituency. In that list each of our readers will find the names of the women who represented her and of them she can ask the questions she needs to have answered. Even in this brief allusion to the unique occasion a word must be said about the Board's President—a word of warm admiration and appreciation. Through those hot, tiring days, with their complex and often perplexing questions, Miss Hodge was an example of unvarying poise, courtesy and patience, always saying the necessary word and never wasting a moment on unnecessary ones. She was strictly parliamentary without being too rigid and her wise management, aided by the clear thinking and expression of the chairmen of committees, conduced to the laying of smooth and well-adjusted tracks on which the trains of future achievement will run swiftly and far.

DURING THOSE CROWDED DAYS there was little time for social relaxation, but there was one delightful gathering of friends which all could enjoy. This was the luncheon with the Woman's Board of Home Missions in their Assembly Room on the seventh floor, to which the invitation had been extended as long ago as last May, in Philadelphia. The public luncheon places in this section of New York are very crowded and noisy, and the visitors enjoyed thoroughly the comfort of just going downstairs for this gathering. The Assembly Room was beautiful with chrysanthemums and autumn foliage, an extremely attractive luncheon was served quickly and comfortably, and the friendly spirit of the large group of Home Board women present

made a delightful social atmosphere. Mrs. Bennett, in her cordial manner, welcomed the guests, and called for a word or two from Miss Hodge, Miss Davison, Mrs. Goss, Mrs. Brownell, Mrs. Williamson, Mrs. Greer, Mrs. Cadwallader, Mrs. Bissland, Miss Donaldina Cameron, and others. There were no formal speeches, but a general expression of appreciation of the hospitality which brought the two affiliated bodies of workers so closely together.

MANY ALARMING REPORTS of Bolshevik invasion and other disturbances in Persia have appeared from time to time in the press. Our missionaries report, however, that they are in no immediate danger, although political conditions are unsettled and there is much unrest among the Moslems, but local antagonisms are rather against the British than the Americans. The mission force is overwhelmed by the pressing problems of needed help, and is urging our Board to hurry forward reënforcements. The Board is sending out missionaries whose furloughs have expired, and also new missionaries, as fast as accommodation can be secured, but travel conditions are so difficult that hesitation is felt in sending women and children.

GREAT ANXIETY was felt about our missionaries and their pupils in Vera Cruz, Mexico, when the presence of bubonic plague in that city was announced. At our Instituto Morelos* Miss Mary Turner, the principal, and Mrs. Burckett are in charge, Miss Spencer being at home on furlough. Recently word came from Miss Turner of the appearance also of yellow fever, one of the teachers having died "a most awful death from this terrible fever." Miss Turner reports calmly that the funeral caused an interruption of a day and a half in the school. She has been authorized to close the school if she thinks best, and has given leave to her assistants to return home. Also Miss Turner has taken every protective precaution, having all weeds cut down, grass in which the dangerous mosquito lurks saturated with oil and burned, and otherwise making the school as safe as posible. Then "having done all" she stands!

SCARCITY OF PAPER, plague of rats, mice and flies in countless multitudes, milk, eggs, etc., dearer even than in New York—these are some of the material troubles of our Syria missionaries. "Why do we mention these things?" says one of them. "Because when people's minds are taken up with physical discomforts, with problems of what they shall eat and drink, they do not seek first the Kingdom of Heaven."

ONE WHO WENT THROUGH the storm and stress of the worst days in Persia, reaching the climax of endurance when her husband, Dr. W. A. Shedd, was taken from her by cholera in the midst of a toilsome and dangerous journey, wrote to a dear friend in this country: "Very often it has seemed to us, as we lived so long shut off from all the world, that the task was all ours and that when we fell the cause was lost. In a little meeting in Urumia before our flight, Mr. Shedd said we were living in a world of our own; yet our hopes and fears and destiny were bound up in a world outside, of which we knew nothing; that our life in Persia was a type of our life on earth in its relation to the great universe about us. All our hopes and our future destiny are bound up in plans of this greater world, yet we are ignorant of what is going on there. Often it seems to me that we must break through the veil that divides us from that world where are living those we love!"

HOWARD MEMORIAL schoolgirls at Bangkok arranged the program of their missionary meeting on Africa from articles and items which they themselves translated into Siamese from *Over Sea and Land* and WOMAN'S WORK.

* See pictures in WOMAN'S WORK, May, 1919.

HOME DEPARTMENT

CHRISTMAS CANDLES

EDITH K. LATHAM

MARY AVERY HAD INHERITED from her father a quaint old house which had been brought around the "Horn" from New York to San Francisco in the early fifties, and set up on a hillside overlooking the bay. It had an attic which rivaled those of New England in its treasure-trove of antique mahogany furniture bequeathed to Mrs. Avery by an old aunt. Devotion to an only brother, smitten in those daring days with the gold fever, had been the magnet which tore, rather than drew, Miss Clarissa Moody from the comfortable colonial house where she had been born, and where she had fully expected to die, to make a home in what she called "the wilderness." "And I expect," she had added, "that my bones will bleach there, along with those of the savages!"

"Dear shrinking Aunt Clarissa!" mused Mrs. Avery, as she entered the attic one afternoon, a week before Christmas, in search of some fiddleback chairs to be used at the Christmas party: "how the dear woman did dread coming to California! But she found such a place of usefulness in the church work here that Mother said she finally became entirely reconciled. Bless her for bringing all her lovely old furniture to the 'wilderness'! It seems a shame to leave so much of it up in this attic, but now that Eleanor is to be married, I can bring it all downstairs to its rightful place, and furnish the bridal apartment with the choice pieces of Mother's old mahogany. . . . Why, what is this?" Mrs. Avery stumbled against a small tin box as she stooped over to remove the covering from a chair. "I can't remember ever opening it."

She untied the worn old cord which fastened the box, and lifted the lid. A breath of faint, sweet perfume floated out from it.

"Hand-dipped candles! What a happy find! Just the thing for the old brass candlesticks on the mantelshelf below the Christmas garlands. And here are more—bayberry candles,—that once were deliciously fragrant." Mary Avery reverently picked up a bit of yellowed white paper from the depths of the box and read its message, written in a fine hand, in ink that had turned to a pale brown: "These candles were made by my mother when a girl, in her old Connecticut home. When she married Father and went to live in New York State she carried with her a zeal for the work of the Lord, as well as for the proper conduct of her household, in both of which duties she had been admirably instructed by *her* mother. It was my mother's deep interest in the great, hopeless heathen world which gave me my first love for the cause of missions.—CLARISSA MOODY."

As Mrs. Avery held up one of the white candles, a verse came to her mind: "A light to lighten the Gentiles." Grandmother Moody had made her little rushlights, and her sweet-smelling bayberry candles, and had offered the light of her life to the work of the Lord. Her daughter had become a charter member of the first woman's missionary society in San Francisco, and so Aunt Clarissa had passed on the light. They really had accomplished almost more than the women of modern days—those earnest women whose pioneering had set such great things missionary in motion. And yet, they had had no time-savers such as telephones or automobiles, and no electric light.

"Electric lights!" Mrs. Avery glanced up at the incandescent bulb bracketed against the wall. Its light burned dimly.

"I must have Sing bring up another bulb," she said aloud. "It wouldn't do to let the light go out. It wouldn't do to let the light go out!" she repeated. Then wonderingly, "'A light to lighten the Gentiles.' I wonder why I have never classed the heathen as Gentiles. I have always rather smugly claimed that promise of Simeon's prophecy as a special privilege of *Christian* Gentiles — the inheritors of the early faith,—and have thought of the heathen as—just the heathen. I'm afraid I haven't let my complacent modern electric bulbs shine before men—heathen men and women—as faithfully as did the old candles of so long ago."

As she went down the steep attic stairs with the candles in her hand, in Mary Avery's heart was registered a determination to atone for her neglect. She began by hunting for some of the missionary magazines for which she regularly subscribed,—but which she never read—intending to spend the evening informing herself on a subject of which she was sadly ignorant. But at dinner her husband suggested going to a picture-show of really worth-while travel "movies."

Mrs. Avery straightened her hat at the hall glass while her husband pressed the button which turned on the light of the outer porch.

"'A light to lighten the Gentiles'," she murmured.

"I beg your pardon, my dear?"

"Nothing, John. I was just thinking aloud about candles and the heathen." John Avery glanced at his wife with an odd expression on his face. "It is time you took a rest from all this wedding fussing," he said.

The travel pictures were all interesting—but, except for one series, Mary Avery could never afterwards remember anything about them. This one transported her to Jerusalem. Out from the Church of the Holy Sepulchre, a crowd of Russian pilgrims bearing tall church candles flickering with the light of the sacred flame they had touched at the altar, were attempting to make their way, opposed by a furious mob of fanatical Moslems who were determined to extinguish the Christians' lights. Fighting as for more than their lives,

the pilgrims desperately held their candles high above their heads, but in vain. The fanatics, leaping into the air, blew out light after light, and threw sand on those which their cruel breath could not reach.

It seemed to the Christian woman who watched the picture, with beating heart, like an actual battle between the followers of Mohammed and of Christ. Mary Avery thought her heart would break when she saw a woman pilgrim who had fought bravely, holding her candle above her shawled head, go down before the hateful Moslem mob, with her light snuffed miserably out. Writhing, surging, this way and that, the two factions contended for the mastery of their objects, until with a yell which, though it could not be heard, was plainly expressed, the Moslems triumphed, and all was blackness in the mass of the pilgrims. Unhappily, Mary Avery followed the tragic picture, and when the dust had lifted, she saw with relief that one feeble light still burned, though flickering perilously. She scarcely dared to hope that it was actually kept alive, but the close of the film showed a tall young Russian triumphantly bearing away the one remaining lighted candle which was to guard the sacred flame until it reached its destination in a village church in Russia.

"Poor creatures! steeped in superstition, how far they are from the true meaning of the Light of the World—and yet they are true to what they know. What have *I* ever sacrificed for my faith?" And she saw, as in a vision, the faces of eager women from the heathen world, bearing candles of varying sizes and lights, many of them only dim, smoking tapers choked by bigotry and ignorance, but all guarding their lights according to the measure of their knowledge. With shame she saw herself bearing a tall, thick-bodied candle, almost a torch, but over the blackness of the path of her sisters it cast no ray, not even the tiny flame of a Christmas-tree taper.

* * * * * *

"Where are you going, Mother, in all this storm?"

Eleanor Avery glanced up from her Christmas embroidering to see her mother unfastening her umbrella at the open front door.

"To confession, daughter."

" To wh--at?"

"Yes," replied Mrs. Avery, "I am going to confess to the fine women of the missionary society who have been carrying on the work through summer sunshine and winter rains for nearly fifty years. I was up in the attic yesterday, looking over the old furniture and I met a spirit there—— Eleanor, we've been false to our inheritance; we've cherished the old furniture, but not the splendid missionary spirit of our dear forbears. While I am out, I want you to go into my room and read Aunt Clarissa's 'testimonial' to Grandmother Moody which you will find in my desk. And between the lines you can read the Christian credentials of dear Auntie, herself."

"But, Mother," protested Eleanor, "I don't think you are fair to yourself. You have always helped to make up the missionary society pledge when you've been asked. Everybody can't give up their time to attending the meetings. Besides, you've done your share of work in the Woman's Guild."

"My dear, don't plead for me. I have only *bought* my freedom from the missionary meetings. My time has been no more precious than that of the other women, not as much as many. As for the Guild, that was only the indulgence of a passion for housekeeping which overflowed on the church! The two, Guild and Missions, should not conflict at all—each should shine in happy contrast. And both are branches of the Lord's House-keeping—the Martha-Mary branches, that's all."

Mrs. Avery was holding the door partly closed, so that the gusts of wind should not blow into the living-room upon dainty Eleanor. But Eleanor had risen and hurried to the door, with a light in her face which her mother had never seen there before. It filled Mary Avery's heart with a feeling of the deepest gratitude; her beloved child, she dared to hope, would follow in the missionary footsteps of Grandmother Moody, as she went out to establish a home of her own. But she continued the recital of the confession she meant to make before her missionary sisters.

"I have discovered that all my life I have had a great white missionary candle which has never had its wick blackened with a spark of missionary fire. So, with God's help, from now on it is going to burn steadily, to bring to the path of some poor sin-darkened heathen lives the glorious light of the Gospel of Christ."

And when Mary Avery reached the church and had dried her wet wraps, she was not so very much surprised to see Eleanor hurrying in at the church door, shaking the drops from the curls under her tam—Eleanor coming too —to confession!

On Christmas Eve, when the candle-lighting ceremony was begun, the Averys were a unit in declaring that never before had the old mantelshelf seemed so bright as on that night when it was illuminated with Grandmother Moody's "tallow dips." And Eleanor was certain that the light they threw upon Grandmother's portrait brought out a smile that she had never before discovered!

The Dawn of a New Era in Syria, by Margaret McGilvary, Secretary Beirut Chapter Red Cross. Miss McGilvary is the niece of our own Mr. and Mrs. Charles A. Dana, and went to Syria just before the war to act as Mr. Dana's secretary. She was in the midst of the strenuous scenes of the war, famine and pestilence in Syria, and tells graphically of her observations and experiences. She does not confine herself to the "Dawn" of her title, but goes back to those darkest hours just before the dawn, to the old era and the transition period. There is much of interest about our own Mission, its perplexities and activities, the transmission of money to Syrians by the Press management, the relief of sufferers by famine, disease and locusts. One interesting feature is the unsparing chronicle of the various Valis, Beys and Pashas, which reminds one of the list of the old kings of Judah who "did that which was evil in the sight of the Lord." We can fancy that the author might have had even more strenuous experiences if her chronicle had appeared while they were still in power.

AN INTERNATIONAL CHRISTMAS GIFT

THERE ARE SEVEN Union colleges for women under the direction of the Joint Committee for Union Colleges for Women of the Orient. Four of these, Tokyo University; Ginling and Nanking in China; Madras College and Vellore Medical School in India, were born during the war—they are our educational *war babies,* a part of the great new world movement.

There are at present only two medical schools under the Committee's charge. At Vellore, India, Dr. Ida Scudder, whose name speaks volumes, is the president. This school opened in 1918, and the Government of India said: "While we are at war we can not give grants, but this is urgent, necessary. If you will get six Indian girls to study medicine we will give you a grant, nothwithstanding war pressure." *Sixty-nine* Indian girls applied, though only eighteen were qualified to enter. This year one hundred and twenty-five Indian girls have asked to be admitted but there is no room, only thirty can be taken in two small rented houses. And there are millions of young mothers, little girls only twelve or thirteen years of age, waiting for the help of these women doctors of their own race.

Peking Medical School in the great Chinese capital also needs buildings and equipment. For the two hundred millions of women in China, most of whom can not be reached by men even if there were medical men to be called on, there are but ninety-five women doctors. Plenty of Chinese Christian girls are ready to study to be nurses and doctors but there is no room for them.

BUDGET FOR 1920-1921, WOMAN'S BOARD OF FOREIGN MISSIONS, $1,200,000

REGULAR WORK

a. Salaries and maintenance of 860 *Missionaries.*

Salaries vary in the different countries. For many years the salary only was paid by the supporters; today, in an increasing number of cases, the missionaries are supported on the "$1,500.00 basis." This is the business-like method. It includes not only the salary on the field and during furlough, but also maintenance, which covers outfit, travel to and from the field, language teacher, children's allowance, health grants, etc.

b. Shares in 166 *Stations in* 16 *Countries.*

For evangelistic, educational, medical work by missionaries; native workers; upkeep of property and buildings, etc.

c. Administrative Expenses at the Home Base.

(Approximately 4 per cent. of total receipts.)

Total for Regular Work.....$900,000

BUILDINGS

National Post-Jubilee Object

Hackett Medical College, Canton, China (including Hospital and Training School for Nurses)	$30,000	
Also Land, Buildings and Equipment as follows:		
Ichowfu, China, Hospital	17,500	
Pyeng Yang, Chosen, Woman's Academy	15,000	
Syen Chun, Chosen, Isolation Ward	2,500	
Kiung Chow, China, Christian Middle School	4,566	
Ningpo, China, Single Ladies' Residence	5,630	
Albay, Philippines, Chapel and land	12,000	
Allahabad, India, Residence Agricultural Institute	6,500	
Kodoli, India, Single Ladies' Residence	9,000	
Guatemala, Hospital	15,000	
Chile, Bible Seminary	5,000	
Shimonoseki, Japan, Sturges Seminary Dormitory	5,500	
Meshed, East Persia, Residence	10,000	
Hainan, China, Screens for 15 residences	3,000	
And other buildings to the amount of	158,804	
Total for Buildings		$300,000
Total Budget		$1,200,000

At the five growing Woman's Colleges, at Tokyo, Nanking, Peking, Lucknow and Madras, the Woman's Boards have no resources for land, buildings and equipment. They can pay the maintenance by great effort, but a college must have classrooms, dormitories, chapel, and ought to have laboratory, gymnasium and science building. After years of study and appeal the college at Tokyo opened in April, 1918, with one hundred and fifty students selected from hundreds of applicants. It is making a marvelous record in spite of the fact that it has only a rented building, quite inadequate for the hundreds of young women who are qualified and eager to enter. The leader of the San Francisco Chamber of Commerce was a member of a recent Commission to Japan. He stated: "The only mission work I saw in Japan was this college for women. You ought to invest a million dollars, and might well invest twenty millions, in the interest of international relations alone. Japan can not enter the family of nations on an equality until she revises her ideals of womanhood. This Woman's Christian College in Tokyo will help her to do that. Support it generously for it will be a greater force for world friendship than all our Chambers of Commerce."

President Pendleton of Wellesley, after her recent tour of inspection, said: "We need money for our women's colleges here. We need it a thousand fold more there!"

Some of these colleges may have to close their doors unless more help can be given them. The Mission Boards can not, under existing

arrangements, appeal to churches or societies for funds not included in denominational budgets, but the Joint College Board can. We ask for a million dollars to finance these seven colleges in their desperate need. There must be one hundred thousand men and women in our country who would each give ten dollars as a Christmas offering to save this beginning of Christian education in the great centers of the Far East.

A special effort to raise this million will begin December first. Each State will be assigned its committee and its quota of givers. We ask each woman who reads this to appoint herself a committee to secure at least ten men and women who will give ten dollars each before Christmas. Business women, club women, college alumnae, who have given generously to war work, Liberty loans, Red Cross, Y. W. C. A., will respond to such an appeal.

The names of the Joint Committee are as follows: Robert E. Speer, D.D., Rev. Jas. L. Barton, D.D., Miss Margaret E. Hodge, Rev. W. I. Chamberlain, Rev. F. M. North, D.D., Miss Elizabeth Bender, Mrs. W. A. Montgomery, Mrs. Henry W. Peabody, Mrs. Anna Atwater, Miss Mabel Howell, Mrs. Philip Rossman, Principal Gandier. Contributions should be sent to Mr. Russell Carter, Treasurer, 156 Fifth Avenue, New York. Information and literature may be obtained from Mrs. Henry W. Peabody, 702 Ford Building, Boston, Mass.

BOOKS RECEIVED

From F. H. Revell Co., *Life of Sadhu Sundar Singh,* by Mrs. Arthur Parker.

The Three Hour Sermon, by Paul Kanamori, Japanese Evangelist.

Chinese Heart Throbs, by Jennie V. Hughes.

Reminiscences of Daniel Bliss, by His Eldest Son. Price, $2.25.

The Truth About Christian Science, by James H. Snowden, D.D., LL.D. Price, $2.40.

American Bible Society, 103rd Annual Report.

Miss Emmeline's Kith and Kin, by Winifred Arnold. Price, $1.25.

Shepard of Aintab, by Alice Shepard Riggs. Price, 75 cts.

A Moslem Seeker After God, by Dr. S. M. Zwemer. An account of the life, influence and teaching of Al-Ghazali, a Persian mystic and one of the greatest figures in the Mohammedan world.

Persian Pictures, by Mary F. Labaree. A collection of verses written by one who has lived and suffered in Persia.

"Lo, there are many ways and many traps
And many guides, but which of them is Lord?
For verily Mohammed has the sword
And he may have the truth—perhaps? *perhaps?"*

—Quoted by Dr. Zwemer from Al-Ma'arri, an early Persian poet.

"O wizardry of old Tabriz,
Thou breath'st on mingled men,
Musk, brazier glow, strange din,
On vaulted, shadowed ways flung far,
And lo! a magical Bazaar!"

—From *Persian Pictures,* by Mary F. Labaree.

One of our Boards has a field secretary who is an enthusiastic friend of her magazine. We have long appreciated her untiring co-operation, and observed its results, so we are not surprised to read in that Board's official report the statement that "after our field secretary's visit to one state in our territory the list of subscriptions to Woman's Work in that state increased *one hundred per cent."*

All the thrills of auto racing, aeroplaning and riding in a tank were experienced in our week's journey to Teheran, over high mountains, around steep, sharp curves, in a heavy truck. Several times we nearly went off the narrow, precipitous road down into the rocky valley hundreds of feet below. Once we were so close that the driver simply threw on his brakes and jumped, but fortunately, the brakes held fast. Then more than three weeks traveling the six hundred miles from Teheran to Meshed, on an old winding caravan trail, worn by the silent tread of countless camels through many generations. We travelled in a rickety, swaying carriage drawn by four horses abreast. . . . At each little village along the way, the people learning that a *Hakim Sahib* (foreign doctor) was in the party, would bring out their sick for him to treat. . . . It is all too pathetic and sorrowful, countless numbers, with no one to help them, no one to teach them. One especially notes the many children with sore eyes, diseased scalps, filthy body sores, all growing up with nobody to help heal their diseases, and no one to tell them of the Great Physician who healeth the soul as well as the body.

Meshed, Persia. *Hartman A. Lichtwardt, M.D.*

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30. Prayer-meeting, third Tuesday at 11. Visitors welcome at both meetings.

Prayer-meeting, December 21st. Topics: *Our Mission Study Classes; Syria, Persia.*

A special meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in the United States of America will be held at Westminster Hall, Witherspoon Building, Philadelphia, Pa., on Tuesday, December 28th, 1920, at 10.30 A. M., to consider and take action on the proposed transfer of its property and trusts to the Woman's Board of Foreign Missions of the Presbyterian Church in the United States of America, and the proposed dissolu-

tion of the Corporation in conformity with the laws of the State of Pennsylvania.—Mrs. E. Boyd Weitzel, President Philadelphia Presbyterial Society; Mrs. S. Ralston Dickey, President Chester Presbyterial Society; Mrs. Hugh B. McCrone, President Philadelphia North Presbyterial Society.

Our receipts to October 15th have been: for Regular Work, $137,247.78; Legacies and Annuities, $3,352.63; Special Funds, $1,289.09; Jubilee Fund, $4,854.66, making a total of $146,744.16. This shows a large increase over last year for regular work, but due to the Jubilee contributions last year, our total this year does not equal the total for October 15th last year.

The following associate missionaries were adopted at Directors' meeting: Miss Helen R. Graham, to go to W. Africa; Mrs. Lloyd B. Henderson, to go to Chosen, and two special term missionaries, Miss Margaret Marr, who returns to True Light for three years, and Mrs. W. W. White, Jr., to go to China.

It was with deep regret and sincere appreciation of the work done that we accepted the resignation of our Recording Secretary, Mrs. Richard M. Pearce. We regret also to accept the resignations of our Secretary for Literature, Miss Gertrude Hollis, and of Mrs. W. D. Sherrerd. Mrs. Allen C. Thomas was elected Recording Secretary to fill out the unexpired term.

We were very glad to have with us Miss Jane A. Hyde, of the New York Board, from China. It was inspiring to have with us at Executive Meeting, Mrs. Wallace Radcliffe, President of Washington City Presbyterial Society.

Miss Eleanor H. Gibbons, of the W. India Mission and Mrs. Samuel J. Mills (Mary Boyd Shipley), of China, have been assumed for support by the Young Women's Societies. Portraits and biographical sketches of these young women will be found in the September issue of the Young Women's Bulletin and in the supplement to *Personal Glimpses of Young Women's Missionaries.*

It was a pleasure to have with us at prayer-meeting, Dr. Ruth B. Morgan, missionary of the Southern Presbyterian Church, who gave us a glimpse of the wonderful itinerating and follow-up hospital work the native Christian Biblewomen of China were doing and the opportunities the entrance into the homes gave them. Dr. W. H. Rice, of Forman Christian College, said that old and new India were living side by side, but that new India was alive for something better along all lines, especially educational and religious, and that the great need was Christian leadership and the work strengthened along all lines.

The Year Book of Prayer for 1921, with its beautiful cover, is now ready. It will hardly be a surprise that owing to the increased cost of printing it has been found necessary to advance the price to 25 cents. Literature Secretaries, let it be your aim to have the *Year Book* recognized as a necessity for every missionary woman. A Supplement to the Catalogue has been printed giving the latest publications. These include helps for the new Studybooks and leaflets of general interest, *e. g., India's Castes and Outcasts,* .06; *How a Governor of Siam Found Christ,* .05; *Evolution of the Box* (a monologue), .04; *Foreign Missionary Programs,* Series IX, .04; Free leaflets: *Post-Jubilee Aims and Plans* and *Post-Jubilee Opportunity.* For December programs send for the to date *Historical Sketches of Persia and Syria* (revised), 15 cents each.

Mrs. Culver, our former secretary for Children's Work, will be very glad to help any leaders desiring suggestions or advice.

From New York

Monthly Prayer-meeting (as usual), first Wednesday of the month at 10.30 a. m. Managers' Meeting, third Wednesday, 10.30, Assembly Room, 8th Floor, 156 Fifth Avenue, New York. Literature should be obtained from Room 818.

The first prayer-meeting of the season was held on October 6th, with Miss Alice M. Davison, president of the New York Board and vice-president of the National Board, in the chair. Miss Marcia Kerr gave a most interesting account of our Camp Westminster, held in connection with the Northfield Foreign Missions Conference. Dr. Arthur J. Brown spoke of the four great conferences he attended in Europe during the summer, which took him and Mrs. Brown to Paris, Vienna, Budapest, Geneva and St. Beatenburg. As the topic of the morning was India, messages were brought by three India missionaries: Miss Emily Peterson told the thrilling story of an Indian schoolgirl and how she witnessed for her Master among village women where there was no missionary, other than herself. Mrs. R. C. Richardson and Miss Marie L. Gauthey, both returning to India this month, gave farewell talks to a constituency which will long feel the inspiration of the messages they have brought while on furlough. The meeting was closed with an address by Dr. Stanley White, of the Board of Foreign Missions. Missionaries present were: Mrs. McCleary and Miss Aiken, of Africa; Mrs. Samuel Cochran, Mrs. McCandliss and Miss Jane Hyde, of China; Miss Peterson, Rev. and Mrs. Richardson and Miss Gauthey, of India.

One of the senior missionaries of the Board, Miss Harriet LaGrange, who was in Philadelphia for the Jubilee celebration, sailed on October 14th, for Syria, the land to which she first went in 1876, and one of our new missionaries, Miss Mary V. DeWitt, sailed on October 21st, to begin work in the Punjab, India. Our prayers go with these two, one a veteran and the other so recently a volunteer for the King's Service overseas, and with these others, our missionaries returning to their work in October, after furlough in this country: Miss Ruth Aiken and Mrs. McCleary, to Africa; Mrs. J. L. Buck and Mrs. W. P. Chalfant, to China; Mrs. R. C. Richardson, Miss Gauthey and Mrs. J. P. Graham, to India, and Miss M. D. McDonald, to Japan.

It is with great regret that the death of Mrs. Arthur Mitchell, a member of the Board since 1885, is reported. A beautiful memorial service was held for her in the Assembly Room of the Board of Foreign Missions on

the afternoon of October 7th, at which Dr. Alexander, Dr. Brown, Mrs. W. E. Waters and Dr. White spoke.

HAVE YOU SEEN THE LATEST LEAFLETS? *The Evolution of the Box* (Monologue), .05; *Mother Goose Missionary Rhymes,* 10; *Whirlwinds in China,* .08; *Post cards for invitations* (sepia), .25 per doz.; (colored), .50 per doz.; *The Bible and Missions,* paper, .45; *Lamp Lighters Across the Sea,* .40; *Near East, Crossroads of the World,* .50; *Fez and Turban Tales,* .50.

THE YEAR BOOK OF PRAYER for 1921 is now ready. The price has been advanced to 25 cts. Send your orders early!

From St. Louis

No. 816 Olive Street. Room 707.

SYNODICAL RESULTS fully justified the careful preparations made. While in some quarters the New Era has advanced more slowly than one could wish, it is advancing, and we really have no doubt in regard to the issue. We will surely wind up the last year of the old way, with a clean slate, giving the new way a fair opening.

OUR BELOVED DR. FLEMING is with us, full of enthusiasm for the new Hospital at Ichowfu. What she asks for it is reasonable and possible, and, considering our close relation to it, no more than we owe to it, and to her. She has worked faithfully and indefatigably for twenty-two years, doing the best with what she had. "Best"—under the circumstances meaning—*fine!* Let us help her to still larger usefulness. Dr. Fleming returns to Ichoufu in a few weeks. Miss Small has already returned to China.

OUR LATEST ACCEPTED candidate, Miss Helen Knelper, sailed for the Philippines from San Francisco, October 14th.

WE CLIP this bit of eloquence from one of the letters from South America: "There is so much to do, and it is so hard to do, it has to be done over and over again, and there so few to do it, that we must work and pray while the chance is ours, lest the twilight steals over our little day of service!"

A LETTER from Dr. M. Archer, to the Oklahoma Synodical Society, reports her well and busy.

From San Francisco

920 Sacramento Street. Meeting first Monday of each month at 10.30 and 1.30. Executive meeting every third Monday. Prayer service first and third Monday from 12 till 12.30.

THE HAPPY CHRISTMAS SEASON brings to our minds the thought of our great privilege as a District with a mission station at Headquarters. Let us not forget to send our gifts for the Christmas tree in memory of the Christ Child, to the little Chinese children and the young girls entrusted to our care at the Home, 920 Sacramento Street, and to Tooker Memorial School, 953 Eleventh Street, East Oakland; not forgetting Occidental and Condit Schools. All such donations, except for Tooker, may be sent to 920 Sacramento Street, San Francisco. Mrs. Waldo Parkhurst, who has been so devoted to the work of the Chinese schools since she "inherited" it from her mother, our beloved Mrs. E. Y. Garrette, has been obliged to resign on account of poor health. A School Committee, composed of Mrs. Thaddeus H. Rhodes, Mrs. Robert McDonald and Miss Lucy Robinson, will take up the work which Mrs. Parkhurst has so lovingly carried on.

OCTOBER MEETING featured Library Day. Mrs. E. V. Robbins donated several books as a farewell gift. Our dean of Occidental Board, accompanied by her daughter, Mrs. Humphrey, left for New York City on October first. Her presence at Board meetings, which she rarely failed to attend, will be greatly missed, and no one can ever fill the place which this dauntless pioneer mission Board worker has held from the difficult days of the seventies to the present time. Mrs. Robbins's keen mind, even in her nineties, still functions so remarkably and her pen runs so smoothly that she is not far from the active list in missionary lines.

INTERESTING LETTERS from the workers on the foreign field were read by the foreign secretaries from Mrs. Hoskins, Syria; Mrs. Phillips, Korea; Miss Vivien Strowbridge, India; Rev. Roderick Gillies, Siam; Mrs. Bullock, and Miss Edna Alger, China.

A "STRAW" VOTE on the proposed union of the *Home Mission Monthly* and WOMAN'S WORK resulted in a majority in favor of the consolidation.

MISS HIGGINS, in an interesting report, told the gratifying fact that children from Tooker Memorial School, when visiting in their heathen homes always insist upon saying grace before meals, surely a significant bit of missionary leaven.

WE WERE GLAD to greet the charming young missionaries, Mr. and Mrs. Allison of Philadelphia, going to India for the first time; also our own Mrs. Ray Smith, who returns November 2nd, with her children to her station at Fatehpur, where she will rejoin her husband.

From Portland, Ore.

THE NEW ORDER of things is assuming form and being in the Pacific North-West. The synods of Idaho, Oregon and Washington held their first annual meetings in October, reports and conferences showed that the interest in the work is being maintained. The great importance of strengthening and building up the various organizations of our young people's work was stressed, and we expect to hear of results this year.

DR. CLEMENTINE BASH, of China, and Miss McRobbie, of India are at home in Seattle on well-earned furloughs.

RECEIPTS, SEPTEMBER 16 TO OCTOBER 15, 1920

By totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

Duck River,	$230.00
Erie,	150.00
Fairfield,	8.00
Holston,	155.28
Lackawanna,	1,130.75
Mahoning,	25.00
New Castle,	125.00
For Regular Work,	
For Jubilee,	

Oxford,	$99.30
Philadelphia,	1,711.62
Steubenville,	1,477.38
Miscellaneous,	133.90
Annuities, Interest on Investments,	1,333.46
$5,889.69	
690.00	
	$6,579.69

Totals Since March 15, 1920:

For Regular Work,	$137,947.78	
From Legacies,	2,652.63	
For Special Funds,	1,289.09	
For Jubilee Fund,	4,854.66	
		$146,744.16

Janet McMullen, *Treasurer,*

501 Witherspoon Building, Philadelphia, Pa.

The Woman's Presbyterian Board of Missions of the Northwest

Illinois	
Bloomington P. S.,	$968.30
Cairo,	59.85
Chicago,	1,369.37
Freeport,	149.00
Mattoon,	625.93
Rushville,	16.64
Indiana	
Indiana P. S.,	70.00
Michigan	
Detroit P. S.,	2,792.00
Flint,	88.00
Kalamazoo,	87.00
Lake Superior,	258.50
Lansing,	469.25
Petoskey,	116.75

Minnesota	
Adams P. S.,	$78.75
Mankato,	133.50
St. Cloud,	68.95
Montana	
Helena P. S.,	68.00
Lewistown,	46.50
Nebraska	
Kearney P. S.,	2.14
Nebraska City,	107.00
North Dakota	
Bismarck P. S.,	63.00
Pembina,	324.25
South Dakota	
Aberdeen P. S.,	102.00
Black Hills,	68.50
Sioux Falls,	5.00

Wisconsin		*Wyoming*
La Crosse P. S.,	$112.00	Cheyenne P. S., $43.75
Winnebago,	27.50	Miscellaneous, 1,041.07

Designated Receipts for Month:

Regular work,	$9,362.50

Total Designated Receipts to Date, March 25 to October 15, 1920 (7 Months of Fiscal Year):

Regular Work,	$111,509.33	
Jubilee Fund,	2,309.78	
U. S. A. L. L. Bonds,	*1,000.00	
		$113,819.11

* Not included in totals.

Mrs. Thos. E. D. Bradley, *Treasurer,*

1808-17 N. State Street, Chicago, Ill.

Women's Board of Foreign Missions of the Presbyterian Church

Albany,	$475.75
Binghamton,	365.00
Buffalo,	576.50
Brooklyn-Nassau,	636.00
Cayuga,	1,798.49
Chemung,	353.00
Champlain,	297.00
Connecticut Valley,	208.00
Ebenezer,	129.15
Hudson,	341.00
Logan,	93.00
Long Island,	90.00
Louisville,	3.20
Lyons,	156.15
Morris & Orange,	789.00

Newark,	$605.00
Newburyport,	40.00
New York,	1,111.75
Niagara,	601.25
North River,	135.00
Princeton,	12.00
Providence,	110.50
St. Lawrence,	134.00
Steuben,	376.00
Syracuse,	72.00
Troy,	377.25
Utica,	534.20
Westchester,	505.25
Interest,	705.01
Miscellaneous,	924.52

Receipts Since September 16th to October 15th:

Regular Work,	$11,274.22	
Buildings,	$1,280.75	
		$12,554.97

Receipts Since March 16th to October 15th:

Regular Work,	$60,757.58	
Buildings,	14,555.09	
		$75,312.67

Sage interest since September 16th to October 15th, $2,021.75

Sage Interest Since May 22nd to Date,	$14,208.38
Total Interest from Other Legacies,	1,265.70
Total Amount of Annuities This Year,	2,200.00
Total Amount of Legacies,	1,001,674.87
	$1,019,348.95

(Mrs. James A. Webb, Jr.) Nellie S. Webb, *Treas.,*

Room 818, 156 Fifth Avenue, New York City.

The Woman's Presbyterian Board of Foreign Missions of the Southwest

Amarillo,	$17.01
Cimarron,	25.00
El Paso,	9.00
Sedalia,	10.00

Jefferson,	$20.00
Larned,	40.00
Muskogee,	2.00

Total for the month,	$123.01
Total for year to date,	24,435.30
New Era Fund for month,	112.50

New Era Fund for year to date,	$5,794.03
Relief Fund for month,	
Relief Fund for year to date,	25.75

Mrs. B. F. Edwards, *Treasurer,*

Per (Mrs.) Jane M. Miller.

Room 707, 816 Olive Street, St. Louis, Mo.

The Woman's Occidental Board of Foreign Missions of the Presbyterian Church

Benicia,	$270.50
Los Angeles,	6,119.23
Riverside,	507.00
Sacramento,	201.55
San Francisco,	1,366.45
San Joaquin,	537.05

San Jose,	$505.70
Santa Barbara,	593.32
Ogden,	29.25
Salt Lake,	436.00
Southern Utah,	20.00

Individuals,	$452.00	Interest,	$10.82
Total for Second Quarter,		$11,048.87	
Total for First Quarter,		12,182.98	
			$23,231.85

Mrs. Guy W. Campbell, *Treasurer.*

Woman's North Pacific Presbyterian Board of Foreign Missions

Bellingham,	$116.50
Boise,	137.00
Central Washington,	384.50
Columbia River,	90.00
Grande Ronde,	80.33
Kendall,	57.50
Olympia,	279.25
Pendleton,	57.50

Portland,	$649.56
Seattle,	1,277.77
Southern Oregon,	59.50
Spokane,	327.60
Twin Falls,	127.00
Walla Walla,	113.60
Wenatchee,	92.00
Willamette,	455.75
Miscellaneous,	100.00

Receipts for Quarter Ending September 15th:

Regular Work,	$4,395.86	
Jubilee Fund,	$9.50	
		$4,405.36

Receipts from March 15th to September 15th, inclusive:

Regular Work,	$9,853.38	
Jubilee Fund,	35.05	
		$9,888.43

Mrs. C. N. Barbee, *Treasurer,*

454 Alden Street, Portland, Ore.

DATE DUE

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